LVTHERS LOVING EPISTLE TO KATARINE BORA

NVNE

WHEN I to writte doe take my penne in hand
To make thy mind the truth to vnderstand
My katharine swet my Ioy my richst Treasure
Belou'd by me, loue without all measure
I doe not know what pairt I shall beginnie
To shewe the loue that ly my brest within
Which I doe beare to the my only life
In wishing the to be my wedded wyfe
If in thy lappe by death should fall a sleepe
ist happie I should Goe to acherones kipe
ere I should siing with Muses myne anone
hy praises in the campe Helision
happie life I should esteeme to be
If it were spent in thy societe
ny pretnce wold bring me such Earthly Ioy
As should preserue my soule from all anoy
A whit I doe not caire of heauen or hell
Prouydiing in thy fauour I may duell
This only thou which phenixe is to me
which may me blesse with thy sweet looking Eye
My life my death doe in thy power stand
To liue or die as thou wilt me cõmand
Therefore my Bore I praie the not to kill

A TREATISE SHE-
VVING HOVV THE SA-
RIFICE OF THE HOLY
MASSE THE VVORTHIE RE-
CEIVING OF CHRISTS

Bodie in the holy Sacrment the Povver to remite Sinnes giuen to Churchmen, the Praying to Saints halpe all good Christians to Saluation aginst the Cõmon dotrine of the Proaestants, vvhich affirne that all the faithfull are Saued by only faith in the Blood of Christ vvith a Probation of Purgatorie and holy Images

A KOVEN.

PRENTET IN THE PRENT HOVS OF MARIN. MICHEL

M. D. C. XIIII.

EPISTLE DEDI-
CATORIE TO HIS VVELBELOVIED FRIEND

I HAVE writen (me welbeloued Friend) a litle treatiſe at your deſire of theſe heads of Religion vvhich the Proteſtants hold ſo ridiculous & abſurde, as yf they vvere points of Idolatrie, that is hovv the holy Maſſe, the Reall Preſence of Chriſt, Bodie receiued in the holy Sacrament, the power giuen to Church men to remite ſinnes the Praying to the Saints, helpe all good Chriſtiaus to Saluation Againſt the cõmon doctrine of the Proteſtants vvhich Affurme that only faith in the blood of Chriſt, bringeth Saluation vnto man, vvhich heads of Relegiou are euidentlv Prooued bv the authoritie of the ſacred Scripture, holy Councells and Ancint

Fat

Fathers vvith a probation of Purgatorie and holy Images Seated in the Temple of God, for Instruction of the beholders, vvhich litle gifte dedicated to your Ancient Friendshipe, I vvill request you to reciue vvith asse louing affection as it is Presente vnto you.

yours in the olde mener.

I. P.

HOVV THE SAERIFICE OF OVR EVANGELL VVLGARLY Calied the Maſſe bringeth Grace and Saluation to true beleeuers

CHAP. I

BECAVSE the heretiques of our time deceiue the Ignorant People, not declairing the Maſſe for the thing it is Indeede, nor yet according to the doctrine of the Cathelique Church, vvee muſt firſt declaire vvhat things the Catholiques doe beleeue and ACKNOWLEDGE to be the Maſſe ACCORDING to the Inſtitution of Chriſt. the Catholique Church vnderſtandeth no other thing to be eſſentially the Maſſe, bot the Conſecration of the Bodie of Chriſt vnder the form of Bread

Bread, and Consecration of his Blood vnder the form of wine, with receipoiõ therof by a lavvfull Minister in Cõmemoration of his passion for the remission of our sinnes as concerning all other things peruſed in this holy Sacrafice they are added by the Apostles and Cathlique Church to Stirre vp the hearts of men to deuotion, to heare the diuiue Seruice and receiue the blessed Sacrament vvorthily.

Threfore it is no quesstion here of the ornaments, Prayes lessons of the Scripture, and cerimonies Peruſed in this holy Sucrifice stirre the People vp to deuotion, but only of the essentiall Parits there of, vvhich are the Consecration of the Bodie and blood of Christ for the Remission of Sinnes, vvith the dutifull rception of the same by a lavvfull Minister in Cõmemoration of Christ Passion.

THAT THE SACRIFICE of the Masse bringeth grac and remission of Sinnes to all true beleuers it is this first Prooued by the Authotitie of the holy Scripture.

CHAP. II

CHRIST in his Euangell sayeth and taking Bread he gaue thanks and berake it and gaue it them Saying: this is my Bodie vvhich is giueu for youe. *luc.* 22. 19.

marke here good Reader hovv the Bodie of Christ vvas giuen for the Apostles, it vvas giuen to God the Father for the Apostles as a Sacrifice for remissien of their sinnes it vvas also giuen to the Apostles by Christ as a Sacramẽt to Nurish them in his grace. 2. *proofe*

Christ againe sayeth this: and taking the Chalice he gaue thanks and gaue to them saying: Drinke you all of this for this is my blod of the nevv Testament vvhich is shedd for many for the remission of sinnes. *Mat.* 26. 27.

marke here Chriſtian Reader hovv the blood of Chriſt is ſhedde in the Cupe or Chalice for the remiſſion of ſinnes therefore as the Paſſion of Chriſt vvhere his blood vvas ſhedde reallie vpon the Croſſe for remiſſon of ſinnes vvas a true Sacrifice: Right ſo the Maſſe vvas a true Sacrifice vvher Chriſtes Blood is ſhedde Miſtically in the Chalice for the remiſſion of ſinnes.

The Sacrifice of the Croſſe is called a bloodie Sacrifice, becauſe Chriſts Blood vvas reallie ſhedde from his Bodie vvhen he did vpon the Craſſe: but the Sacrifice of our Euangell vvlgarly called the Maſſe is called on bloodie Sacrifice becauſe the Blood of Chriſt is not ſhedde reallie from the Bodie in the Ghalice, as it vvas vpon the Croſſe, but only Miſtically by the vvords of Conſecration, vvhen the Blood of Chriſt is not ſhedde reellie frō the Bodie in the Chalie, as it vvas vpon the Croſſe, but only Miſtically, by the vvord of conſecration vvhen the blood of Chriſt is ſeuer-

yl Conſecrated from the Bodie vnder he frome of vvine as the Bodie is Seuetally conſcrated from the blood, onder the form of Bread, that diuiſion of Chriſts

Chriſts Bodie and blood by only Conſ-
acration is a true Sacaifice, a Miſtical
death of Chriſt and a liuely repreſenta-
tion of his paſſion vvhre his blood vvas
reallie ſhedde from his Bodie vpon the
Croſſe for the Redemption of the vvo-
rld, Therefore Chriſt gaue expreſſe Cō-
mand to his Apoſtles and their Succeſſ-
ours to Celebrate the Sacrifice of the
Euangell in a perpetualle memorie of *luc. 22.*
the Sacrifice of the Croſſe ſaying: doe *19.*
this in Cōmemoration of me.

The Reader ſhall obſerue likevviſe
that vvee, receiue not the holy Sacram-
ent for a cōmemoraation of Chriſts
Bodie (as the Miniſters ether Ignoran-
tly teach Againſt the reall preſence)
bot vvee receiue the bleſſed Bodie of
Chriſt in the holy Sacrament dueling
the Celebaation of the Maſſe for a cōm-
emoration and liuely repreſentation of
Chriſts deatd and paſſion finiſhed vpon
the Croſſe. for S. Paul doth ſo Interpete *11 cor.*
the ſame ſaying: for as often as you ſhall *, 6.*
eate this Bread (that is the Bread of life
in the holy Sacrament) and dringe the
Chalice, you ſhall ſhewe the death of
our Lord vntil I he com. *3. proſ*

S. Paul agine vvritteth this in the per

ſon

1. cor 11. 24. perſon of Chriſt: toike you and eate this is my Bodie vvhich is broken for you.

Marke here good Reader, that theſe vvords my Bodie is giuen, broken, and my blood ſhedde for you, doe not ſignifie breken and ſhedde to the Apoſtles, but giuen broken and ſhedde to God in a ſacrifice for the remiſſion of ſinnes for the Apoſtles, likevviſe our Lord ſayeth my Bodie is giuen broken & my Blood ſhedde preſeutly in the Cupe to God my Father for you and for manie in the remiſſion of ſinnes preſently in the ſuper.

Iuc. 22. 19. 1. cor 11. mat. 26. 27. mat. 26. 27.

Thus in ſo much as the Bodie and Blood of Chriſt, vvere giuen to the Apoſtes, that is to be vnſtood as a Sacramente to nuriſh them in his grace: but ſo farre as the Bodie of Chriſt, vvas giuen broken and his Blood ſhedde for the Apoſtles and manie others, that vvas a Sacrefice offered vp to God for remiſſion of their ſinnes for theſe actions are different to giue one thing to the Apoſtles and to giue alſo for the Apoſtles and many others vvhich vvere not preſent in the remiſſion of ſinnes.

4. proofe 1. cor. 17.

S. Paul ſayeth: our paſchall Lambe is Chriſt him therfor let vs eate.

here good Reader you shall oberue that as the paschall Lambe vvhich vvas the figure of Christ, vvas first Sacrificed and Ssince eaten: Rightso the Bodie and Blood of Christ (vvhich is our paschall Lambe) vvcre first offred vp in a Sacrifice for sinne in the latter Supper and since eaten by the Apostles for manie did eate Christ by faith, both before he vvas offered vp vpan the Crosse & after but this is a Speciall Sacrificin & eating of Christ in the latter Supper, vvhich vvas not Cōmone to the Iewes vvhich did eate him Spirituallie by faith before he vvas offered vp vpon the crosse. but our eating of Christ is otherwise then the eating of the Iewes as Christ sayeth: this is the Bread vvhich came doune from Heauen, not as your Fatheres did eat manna and are dead he thar eateth this Bread shall liue for euer. *Ibon. 6. 58.*

marke here good Reader that the Ievves did eate Christ Spirituall by faitd vvhen they did eate manna in the oulde Testament, as S. Paul vvriteh and yet that Spirituall eating did not giue Life Eternall, as the Bodie of Christ receiued reallie vvith a corporall mouth in the holy Sacramet. *1. cor. 10. 4.*

the

5. proofe The 5. probation is taiken frō S Paul this vvritting to the Hebrewes saying: For euery hye Priest taikē from a mong
hebr. 5.1 men is apointed for men in these things that apertaine to God that he may offer gifti & Sacrifices for sinnes becausehim selfe is in Compassed vvith Infirmitie, & therefore he ought as for the people, also for him selfe to offerre for sinnes. marke here good Reader 4. things. the first is that all men are not Poiests (as Luther sayeth (but some Chosen out among men, and appointed for men in these things vvhich belong to God. the second is that the Prest is appointed to offer vp to God gifts and Sacrifices as much for his ouen sinnes, as for the sinnes of the People. Thirdly he speaketh not here of Christ but of other Priests of the Nevv Testāent, for so much that Christ can not offerre vp Sacrifices for his ovven sinnes vvhich heatd no sinnes at all as these Priests haue vvhere of S. Paul speaketh, vvhich are comdassed vvith Infirmitie. faurtly that S. Paul speaket in the time present of the Nevv Testament and not of the Oulde Priesthood, because it vvas abolished Fiftly that Sacrifire vvhich is offered vp for

sinnes

ſinnes by the Prieſt, is our Euangelical Sacrfice Inſtituted at the latter Supper by Chriſt vulgarly called the Maſſe vvhich bringeth gace and remiſſon of ſinnes to all ſuch as heare the ſame dtuotly and receiue the Sacrments vvorthly.

HOVV THE SACRAMET OF the Aulter bringeth Saluation vnto man, vnd not Faith only, as the Proteſtants say.

CHAP. III

SIHON ſayeth: I am the liuing Bread, vvhich came doun from Heauen, yf any man eat of this Bread he ſhall liuefor euer, and the Bread vvhich I vvill giue is my Fleſh for the Life of the vvorld: marke here that the Fleſh of Chriſt is in the holy Sacrament. Ihon 6. 5.

Chriſt againe ſayeth vnleſſe you eate the Fleſh of the ſonne of man & dridke his Blood, you ſhall haue no life in you.

marke here that Faith can not bring Saluation vnto man vvithout the vvorthie reception of the bleſſed Sacrament vvhen time and place requirs the ſame ibid. 53.

OF THE POVVER GIVEN TO Church man by Chriſt to remite ſiunes to all ſuch as are truly arepenitent vvhich this prooued.

CHAP 1111.

1. proofe mat. 16. 19.

CHRIST ſayeth to S. Peteer: I vvill giue to the, the keyes of the Kingdome of Heauen and vvhat ſo euer thou ſhalt bind vpou the Earth, it ſhalbe boũd alſo in heauen, and vvhat ſo euer thou ſhalt looſe vpon the Earth ſhalbe alſo looſed in Heauen marke here good Reader that Power & Authoritie is promiſed be Chriſt to S. Peter and be S Peter to the Paſtours of the Church, to bind men by Eccleſiaſtcall Lawes, to puniſh tranſgreſſours by the cenſure of the Church, to louſe penitent ſinners frõ thrir ſinnes & eternall paines due to them for the Keyes are not giuen to a Porter to declaire that that the gatts are open, but to oppen them Indeede to friends, nor yet to declaire that they are cloſe, but to cloſe them Indeed ſo the Keyes of the Kingdome of Heauen are not giuen to declaiae in a Preaching that men are louſed fron their

that priests haue power to remite ſiunes

their sinnes (as the Protestans say) but to louse penitent sinners by Sacrãentall absoution Indeede, and to bind him vnderly som penall satisaction by fasting praying and Amesdeeds.

2. proue

S Ihon vvritteth in his Apocalips this of Ghrist: he that hath the Keyes of Dauid, that opneth & no man shutteth and no man opneth all men vnderstand by this Key the authoretie and Iudicall power of Christ to bind & to louse mens sinnes according to his vvisdome, and not to declaire in a Preaching vvho are bound in sinne & vvho are loused from sinne as tha Ministers pratle therefore vvhen Christ gaue the Keyes of the Kingdome of Heauen to the Prelats of his Church, he gaue authoitie and Iudaicall povver to bind or louse men from their sinnes according to their disposition as no man can enter in Acitie vvhere the getts are close except the Portar opē the gatts vvith Key: Rehhtso no man excludeth form Heauen by sinne can obtaine entresse therein, but by the Pastours Key, vvhich opneth the gotts of Heauen to man in taiking avvay sinn from him.

Apoc. 38.

mat. 16. 19.

mat 18.

For this respect S Augustine sayeth: 3 proue

let

homil. 48. let no man ſay to him ſelfe I doe all ſecreetly I doe my tourne vvith God, then vvithout cauſe it is ſaid: vvhat ſo euer theu ſhalt bind in Earth ſnalt be bound in Heauon, & vvhat ſoeuer thou ſhalt louſe in Earth ſhalbe louſed in Heauen, then in vaine are the Keyes of the Kingdome of Heauen giuen to the Church of God, then vvee diſſapoint the Euangell, then vvee doe againeſt the vvords of Chriſt.

Thus on man can gette entreſſe in the Kingdome of Heauen, but by the Paſtours Key. moruer binding in ſinne, or louſing from ſinne is not to declaite in a Preaching that a man is bound in ſinne, or that he is louſed from ſinne, but to bind the obſtinate Indeede by the cenſure of excõmunicatiõn or to let him lay in his ſinne by refuſing him luſtly the ſacrament or then to louſe him from the bandes of ſime yf he be truly pẽitent.

4. proofe The. 4 proofe of the Paſtours Authoritie to remite ſinnes, is taiken from the vvords of Chriſt, ſpeaking thus to the Prelats of the Church vvhat ſo euer you mat. 18 ſhall bind vpon the Earth, ſhalbe bound alſo in Heauen.

marke here that this binding & loaſing

is

is not of the Bodes, Because the heathen Princes hade power to bind and loose the martyres Bodies according to their will, but this binding and loosing to the Soule, which is bound and looſed from ſinne, by Iudiciall power of the paſtour according to the diſpoſition of the penitent.

The. 5. proofe is taiken from the words of Chriſt ſpeaking in S. Ihon to his Diſcipls Recciue the holy Ghoſt: whoſe ſinnes you ſhall foregiue they are foreguen, and whoſe ſinnes you ſhall retaine they are rctained. 5. proofe Ihon 20. 22.

In thiſe words of Chriſts ſundrie things rae to bc obſerued: firſt that the holy Cheſt is giuen to the Paſtours of the Church by whoſe power they remite ſinnes, ſecondly that the holy Ghoſt ſpeaxeth in them as in his Inſtrumentall cauſes according to the ſeying of Chriſt it is not you that ſheake but the ſpirit of your Father which ſpeaketh in you, thirdly when the ſinner declaireth the truth to his Paſtour, he declaireth the ſame to the holy Ghoſt, yf he lieth to his Paſtour he lyeth to the holy Ghoſt as S. Luke teſtifieth: S. Peter ſaid to Ananias why hath Satan tempted thy heart that mat. 10. 10. act. 5.

thou

thou haſt lied to the holy Ghoſt (and a litle after,) thou haſt not lied vnto men but vnto God.

Marke here that Ananias ſperch was directed to S. Peter, & yet the ſcripture affirmeth that his lye was made to God, becauſe the holy Ghoſt was giuen to S. Peter and to the Paſtours of the Church as is prooued aboue, by whoſe authoriti they adminiſter the Sacrament, Preach he word of God and remite ſinnes you ſhall marke that the Paſtours of the Church, Preach the word of God, adminiſter the Sacraments in & foregiue ſinnes in the authoritie of Chriſt, as Chriſt ſayeth: he that heareth you heareth me, &
luc. 10. he that deſpiſeth you deſpiſeth me.
16. Marka here that the true Paſtours of Church of God, doe all things in the name and authoriti of Chriſt, for the reconciliation of ſinuers.

6. *proofe* The 6: proofe that the prelats of the Church to foregiue ſinnes, is taiken frō S. Paul thus writting to the Corinthiās:
2. *cor.* 3. Chriſt that hath put in vs the word of
19. Reconciliatiō, therfore as Chriſt legats wee exereiſe his office.

Marke here that the offices of Chriſt to recodcile the harts of ſinners vnto

him

him, was to Perach ehe word of Cod & adminiſter the Sacramets, and Chiefly to foregiue ſinnes, which power Chriſt hath giuen to the Prelats of his Ghurch, when he ſaid to them: as my Father hath ſend me ſo I alſo doe ſend you. Iohn 20. 21.

You ſhall likwaiſe obſeure that this word of reconcilition is not to declaire to men in a Preaching that they only ſhould beleeue in Chriſt for the rẽiſſion of ſinne but it Includeth pennance, likewiſe with reception of the Sacerments as S. Peter ſheweth vs ſaying after his Preaching to ſuch as beleeued in Chriſt: doe pennace and be euery one of you Baptiſed. act. 2. 38.

The 7 proofe how God hath giuen power to remite ſinnes, is taiken out of the Euangell of S. Mathew where it is thus written: 7. proofe 9. 6. 7. 8.

But that you may know that the ſinne of man hath power in Earth to forehiue ſinnes (then ſaid he to the ſicke of the paſſey) ariſe take vp thy Bed and goe vnto thine houſe: and the multitude ſeeing it were affrayed, & glorified God that hade giuen ſuch power to remite ſinnes vntomen.

HOVV THE PRAYING TO Saints holpe to Saluation.

CHAP V.

AS GOD vſth the Induſtrie of men, with the ſunne, moone, and ſtarres to bring foorth the fruits of the Earth: euenſo God Peruſeth the Miniſtrie of Angells, ſaints of Heauen and Paſtours of the Church to helpe the flocks of Chriſts ſheepefolde to com to the Kingdome of Heauen, althought he may doe all things him Selfe alone.

As concerning the Miniſtrie and office the Angells, S. Paul writting to the Hebrowes are they not all minſtring Spirits ſent to Miniſter for them, which ſhall receiue the Inheritance of Saluation.

hebr. 1. 14.

The Angells by the Cõmandement of God helpe vs in all our wayes as the Prophete Dauid ſayeth: becauſe he hath giuen Charge to his Angells to keepe them in all thy wayes.

pſal. 9. 11.

Marke here good Reader that the Angells can not keepe the man in all his wayes, vnleſſe the Angells know the thoughts, words and deeds of men wher

wherein they ſinne and hau neede of pelpe to be ſaued from the ſame.

Chriſt in S. luke ſayeth ſo I ſay to you there ſhalbe Ioy before the Angells of God vpon one ſinner that doth pennance marke here good Reader, that the Anhells can not reioyce at the couerſion of a ſinners except the know the diſpoſition of the ſinners hart where in true & on faind repentance may be. *luc.* 25. 10.

As concerning the Paſtours of the Church S. paul writteth thus for wce ar Gods coaiutoes you are Gods huſbandrie. 1. cor. 3. 9.

Marke here good Reader a merullous dignitie of ſpintuall Paſtours, that they be not only Inſtruments of Chriſt but alſo Gods coaiutors in the worke of mens Saluation, as the huſband man concurreth with God in laboring the Earth helping the ſame to bring foorth her fruits.

HOVV THE SAINTs OF heauen haue powver and dominion to rule mortall men yet liuing in this vvorld

CHAP VI

WHAT the Saints of Heauen with diligent caire helpe vs to Saluatition, it is this prooued.

1. proofe

First by the Charge which God giueth them ouer nations of this world after their depairtage hence, as S. Ihon writteth and he that shall ouercome & keepe my workes vnto the end I will giue him power ouer the nations, and shall rule them with a rode of Iron, as the vishell of a pottar shall they be broken

apoc. 2. 16.

Marke here good Reader how Power is giuẽ to the Saints & holy men (which continuow in the workes of God to the end of their life) after their death to rule the nations of the word with a rode of Iron, as Christ dide receiue power from his Father, which thing the Saints could not doe except they did know the needs and affaires of mortall men to rule and halpe them in their necessites.

Because Christ by the power receiued from God the Father doth rule his militant Church with a rod of Iren, that is with an Inflexible rod of Gods Kingdome and rode of direction he giueth to the Saints, which continue to the end of their life in his workes a participation of this Pastorall power to rule the nations of

psale. 44. apoc.. 12. 9. apoc. 19. 11.

of this world, then is that euery coũtrie & prouince haue their Seuerall patrons to gouerne and rule them accoruding to gods derection & whosoeuer, wold deny this Pastorall power giuen to the Saints of Hauen by Christ to rule militant Church of god they may deny the sam power giuen to Christ him Selfe by god the Father becauſe the Scripture is als euident for the one as for the other.

2. proofe

It is written likewiſe in the booke of wiſdome that the Saints ſhall iudge the nations and rule ouer Peple, according to this power giuen to them by Christ S. Ihon writteth againe he that ſhall ouer come I ſhall make him a Pillar in the Temple of my god.

Sap. 3. 8.

3. proofe apocal. 3. 12.

Marke good Reader theſe which doe vphold the Church are called Pellars, as S. Paul calleth S. Peter. S. Iames and S. Ihon.

gal. 3. 21.

HOVV THE ANGELLS AND Saints of Heauen praie for vs and conſequently by their prayers helpe vs to Saluation becauſe their peayers arr not vaine but effectuall, accorniug to Gods vvill and Fatherly direction.

CHAP. VII

THE Angell Raphell ſpeaketh thus to Tobias: When thou prayed with teares, buried the dead, left thy prayers to Lord but the Proteſtants will ſay that this Booke is not canonicall, becauſe it was not in the canon of the Iewes the Church of God hath receiued it as canonicall in the 3. Councell of Charnhage let the Iewes be a rule to the Proteſtants in this behalfe, and the Church of God to vs Chriſtians.

1. proofe Tob. 12. 13.

can. 47.

It is written in zaihatie how the Angell of God praied thus for hieruſalem ſaying O Lord of hoſtes how long wilt thou be ere thou haue merie on hieruſalem and Townes of Iuda againſt which thou art wraithfull.

2. proofe Zach 1. 12.

Marke here good Reader that the Proteſtants can not ſay that this booke is not canonicall therefore this booke doth approbation of the Church.

Almightie God by Iermie ſaveth: althougt Moyſes and Samuel wold ſtand before me (that is for to requeſt for this people) yet mine affection could not be towards them.

Marke good Reader yf Moyſes and Samuell or any of the Patriarchs or Prophets after their depaiarting out of

this

this world were not accuſtomed to pray God ſome times for the people this frome of ſpeack wold be vnproper to god, as yf a man wold ſay, althought Cicero and Demoſthenes wold come before me they could not perſuade me becauſe Cicero and Demoſthenes are dead and are not accuſtomed to reteurne after their death and perſuade men any thing be their Elaquence as they were wont to doe befor during their life.

4. proof Nachab. 15. 14.

Ii is written in the ſeconde of Machabeis how onies the hye Prieſt & Ieremie the Prophet after they were depairted out of this woald did pray god moſt earneſtly for the people.

But the Proteſtants will ſay that this Booke is not Canomcall we anſwere: althought the Iewes did not eſteẽe the bookes of the Machabeis as not canoncall, yet the Catholique Church of Chriſt did receiue them as caronicall, as witneſſe the third Coũcoll of Carthage and S Auguſtine in his ſecond booke of Chriſtian doctrine, with theſe other bookes of Tobias, Iudilh Eccleſiaſticus.

cap. 47. lib 2. doctr. Chriſtian cap. 8.

Now Iudge good Reader whether wee ſhould followe the opinion of the Iewes and Proteſtanes in this behalfe or the ſolid Iudgdes of the Church of Chriſt I

am assured that there is no wise man, but he will take the iudgment of the Church to be a rule to hī in this respect rather then the tradition of the Iewes, or hereticall opinion of Protestants.

5. proofe apocal. 5. 8. S. Ihon writteth that the four and tuantie Seniours in Heauen fell doune before the Iambe and Throne of God haueing Goldeu Viols full of odours which are the prayers of the sants.

Marke here good Readeras the smell of sweete odoure is gratefull to the senses of men: so the praiers of the Saints of Heanen are pleasant before God.

6. Proofe apocal. 6. 10. S. Ihon writteh againe that the Soules of Martires cryed with a loud voice Veangeance and Iugstice against these Tyrrants which did shedde their Blood wherefore wee must beleeue that much more they craue mercy and grace for their friends and bretheren, which they loue with a Charitable affection which neuer falleth away.

7. proofe luc 16. 27. The rich gluttou buried in hell did pray for his Bretheren, much more the Saints which are in Heauen. cōsidering the great Charitie they beare to vs which neuer decayath.

1. cor. 12. 8. Hetherto wee haue prooued that the

Ang

Angells and Saints of Heauen praie for our Salnation it resteth now to prnue that wee. should Incall the Angells and Saints of heauen to helpe vs by their praiers to obtaine the Croune of eternall gloirie.

HOVV PRAIERS MADE TO *the Angells and saints of Heaueu helpe mortall men to their saluation*

CHAP. VIII

IN Genesis it is thus written of Iacob the Patriarch: God which hath fedde me from my youth, the Angell which hadth deliuered me from all Euill blesse these Children. & let my name be Incalled vpon them, and the name of my Fathers, Abrahame and Isaacke that they may incresse vpon the Earth. 1. proof Genes. 48. 16.

Marke here good Reader how Iacob did first incall the nam of God, since the Angell God lastly he desyred, that his owen name and the name of his Father Abrahame & Isaacke should be incalled vpō them, to the end that the Children of Fosephe, Ephraem and Manasse shu-

ld increse

Increſſe vpō the Earth, to know the Angell which delrned him frō dāger Geneſ. 22. 2.

Thus you ſee good Reader how the Patriarch Iacob did praie both God and the Angeil of God and that his Fathers name Abrahame & Iſaacke which were depairted out of this world ſhould be incalled vpon theſe Children of Ioſeph to the end they ſhould be bleſſed.

S Auguſtin *Lib. Loquitionum de Geneſi ad Literam Prooueth* by this place Gēeſis that wee ſhould not incall the neme of God, but alſo of the Saints depairted out of this life. 2. proofe numer. 200.

The holy man Tobias prayed God and his Angell to keepe his ſonne in his vayage ſaying God which duelleth in Heauen proſper your Iurnay and the Angell of God keepe you cōmpainie: behold how the holy man prayeth both God & his Angell for the wellfaire of his ſonne 3. proofe Tob. 5. 24.

The Prophete Dauid doth the like when he ſayeth: I lifted vp mine eyes to the Montaines, from whence my helpe cōeth, my helpe cometh from the Lord which made the Heauen and the Earth. 4. proofe pſal. 120. 1.

S. Auguſtine in his expoſition of this verſe in the this place, and in the firſt treatiſe of S. Ihon, declairth that thiſe

Monta

Montaines where of the prophete speakeh the holy men. therefore when he lifted up his eyes to the Montaines (that is to Angells and Saines of Heauen) for helpe he did incall the Saiuents of Heauen as intercessours for helpe, and not as giuers of the sime, when he sayeth: my helpe is from God which made the Heauen and Earth.

Salomon prayed God saying: o Lord tourne not away thy face of thy Christ but remember the mercies of thy saruãs Dauid. 5. proofe 2. paralep 6. 42.

And Againe remember Dauid and all his meekenesse Infra (for Dauid thy seruants saike tourne not away the face of the anointed Christ from vs. psal 121.

Marke here good Reader how Gods promise and Dauid Iustice merits and good warkes, are remembred in this prayer and how he prayeth God to graunt him his peiition, for the meekenesse mercie and merits of Dauid his Father Salomons prayers was heard & graunted to his seade for Dauide saike, as is is written in the thrid of the kings but for Dauid saike did the Lord his God giue him a light in hierusalem and sette vp his sonne after him and Established 2. Reg. 15. 4.

ierusalem

Ieruſalem: becauſe Dauid did that thing which was right in the ſight of the Lord.

6. proofe Daniel 2. The Prophete Daniel likewiſe prayed in that ſame faſhion ſaying Lord take not away thy mercie from vs for Abrahams ſaike the welbeloued and Iſaake the ſeruant, and Iſraed thy holy.

Marke here good Reader how God graunted mercie and grace to mortall men yet liuing in this world, for the Iuſtice merits & good workes of Dauid & his Saints depairted out of this world therefore S. Auguſtine ſayeth wee are admoniſhed when our merits hinder vs to be loued of God wee may be furtheed by the merits of the Saints which God loueth. S. Chriſoſteme ſayeth the like.

hamil. 42. in Geneſee. 27. im 9. mat.

Thus you ſee good Reader how God heare Iuſtice merits and good workes of the Saints.

7. proofe 1 Reg. 7. 8.

Moreouer wee ſee both in the olde and new Teſtãent, how mortall men by their prayers craue the helpe of other mortall men by their prayert for in the firſt Booke of of the King. the Children of Iſraell ſaid to Samuell ceaſe not to cry to God for vs to the end he may ſaue vs from the hands of the philiſtrns. likewſs God Cõmonded Iobs friends to goe to him

him and desire him to praie for them, & that he should heare Iobs prayers to the end their sinnes shoule be remitted to them. S. Paul likewise said. to the Romaines I request you Bretheren helpe me in your prayers for me to God. Iob. 32. 8. Rom. 25. 10.

wherefore yf it was profitoble & good to incall the Saints yet Liuing (as sinners) in this mortall life, it is much more profitable to praie to them now when they are wtihout sinne and all other imperfections glorious in Heauen be better then when it was here in this mortall life (as without dout it is) then their helpe most be greater towards vs then it was before.

yf the Saints might helpe vs in this mortall life being as pilgrims and sinnefull beggers crying for merey and gracc at Gods doore, much more may they helpe vs by their prayers in Heauen, where they are not as sinnefull creatures wandring in this wöefull life, but as Gods welbeloued friends sitting at his Table in the fellowshipe of Angells in Heauen.

when wee request men in this mortall life to parie for vs, wee haue no assurãce that their praiers shalbe hard of God, becaus

becauſe wee know not here in this world the Elect by the Reprobat. but when wee praie the Saints of Heauen, wee are ſure that they are the Choſen firiends of God ſitting at his Table in Heauen in the ſocietie of Angells, & therefore wee hope that God ſhall heare their praiers he did Iobs prayers when he praied for his friends.

Iob. 42: 8.

Althought I haue proued aboue how the Saints of Heuen haue gouermet and rule ouer the nations of this world with knowledge of their affaires, neuertheleſſe for the greater Satiſfaction of the Readers dſre I ſhall ſhewe here more ſpectally how the Saints of Heauen doe know our pray neceſſitiee wherefore they ſhould praie for vs.

KNOVV OVR PRAIERS VVIth all our other neceſſities vvherein they holpe vs by their Godly praieri.

CHAP. IX.

1. reaſon

FIRST the Saints of Heauen may know the affaires of the Militant Church by the relation of holy men which depairte out of this world

world and goe to Heauen.

Secondly the Saints of Heauen may know our praiers by Ministeriall office of Angells which are appoited to keepe, Protect, & defend vs when they decend doune to vs, and Ascend from vs vp to Heauen.

2. reason

hebr. 1. 14.

Thirdly the Saits of heauē may know our prayers perfectly by the sight of glorie which they haue in God, where they see all wheih belong to their gloirie distinctly in his Essence (as in an vnspotted Glasse) amo[illegible] the rest of other things which belon[illegible] their gloirie and the know ledge o[illegible] friends, kins folks, Parēts, or Chil[illegible]te is one, because that the Charit[illegible]ction, which the Saints beare to[illegible]ir friends, Children and Pare[illegible]ouieth them to know their estate, an[illegible] to be cairfull of their welfaire, for louing Charitie nener decayeth in them as S. Paul sayeth, see S. Gorie concerning this point.

3. reason S. Aug. lib decuar prōnr. his. cap. 15

S. hierom lib. cont. vigilant.

1. cor 13. 8.

lib. 13. morad cap. 13.

To confirme this point Christ sayeth that the Saints of Heauē are equall with the Anhells (that is in gloirie and not innature (but the Angells know our praiers & Pēnance because they reiouce at the Conuersion of a sinner, as Christ sayeth

luc. 20 36.

luc. 1[illegible]

sayeth which they could not doe except they did truly know the vnfained repetance of a true peneitēt, by the on fained hyppocrite.

Therefore as the Angells doe know the praiers & true repentance of a sinner and reioycc at the same. so doe the saints of heauen which are equall to them in glrie.

4. roason. psol. 137 1. cor. 4. Fourth the prophete Dauid sayeth: I shall sing Salmes to the in presence of Angells and S. Paul sayeth wee are made a spectaede to the worl[illegible]ngils & men.

1. reg 19 15. 4 reg. 5. 27. 4. reg. 6. 12. 6. act. 5. 3. Gr8or lib. 2. oz 1. alogrum cap. 20. cap. 5. The Saints of Heaue[illegible]ay kuow the praiers and necessitie[illegible]eir friends liuing in this world b[illegible]uelatiō of God

The Prophets [illegible]w in this world secreete things [illegible]isteries which were to come by [illegible]mination of the holy Ghost, as Samuell the elction of Saul to be King, Elizeus the auarice and couetousnes of Geesie, the secreete Counce of the King Syria S. Peter the secreete defraud of Ananias, S. Benedicts the death of Totila King of the Coths. therefore S. Augustine concludeth *lib. de cura pro mortuis Agenda.* that God (who is more liberall of his giftis in Heauen then he is here vpon the Earth) giueth

to the Saints of Heauen now presently greater knowledge and intelligence of his misteries and secreete affaires concerning our estate thē he did giue to them before during the time of their sindfull estate in this mortall life as God doth increase their perfȣtions in all things now in the State of gloirie: so doth he their wisdome in the knowledge of our praiers and other necssaris affirs yf any man will say that God hath not neede that the Anhells and Saints of Heauen or holy men yet liuing in this world should praie for vs, because he knoweth perfectly all our praiers and necessities, & is likewise readie to heare vs when wee call vpon him. *obiection*

wee answere with S. Hylarie, that God hath not neede that the Angells or Saints of Heauen should praie for vs because he knoweth all things & is readie to helpe all such as shall call vpon him truly, but the corruption & imbecilitie of our natire haue neede of such holy intercessours, because that mortall sinners for our vnworthinesse get māie repusses from God in the time of our praiers, as S. Iames sayeth: you aske & receiue not, because you aske not as it becometh you *Answere Li Psal. 129. et. 125.* *Iacob.*

you to doe. & the prophete Dauid sayeth: yf I behold sinne in mine heart God
5. psal. 65. 18. will not heare me this is the cause wherfore wee seeke such intercessours to praie for vs, as shaall not recetue any repusse from him, because of their worthinesse and perfections as wee our selues doe often times most iustly by reason of our sinnefull estate, malitious nataaure and. vnworthinesse.

obiection When heretiques either malitiously or ignoran the affirme that wee giue the hóour which is due to God to the Saitsn when wee praie to them

answere Wee Answere that their assertion in this behalfe enfoldeth in it selfe a manifest blasphemie against the soueraigne Maiestie of God for so much as the hónour which is giueen to the saints is but seruile hónour with a relation of a soueraigne Prince aboue them, whome to they praie for vs, but the honour which wee giue to God is soueraigne hónouere without any relation to anie King Prince, or Monanch aboue him.

OF PVRGATORIE AND

how the prayers of the Milicant Church deliuer the faithfull departed from temper-

all

all paines due their sinnes after death and that helpe them to enioy the crowne of glorie

CHAP. X

THE first probation of this head of Religion is taken out of the Old Testament, where it is written that Iudas Machabeus send 12 thousand Drachmas of Siluer (which may extend to 12 thousand English groats) to make a sinne offring for the dead concluding that it was a holy cogitation to pray for the dead that thus they may be deliuered from their sinnes. *oose* 2. *mach.* 12.

The Protestants haue no other refuge to defend their heresie against the euidencie of this holy Scripture, but to deny these Booke to be canonicall Scripture.

wee answere that although the Iewes did not recieue these Bookes of the Machabeis as canonicall Scripture, neuertheless the Church of Christ did approoue them as canonicall Scripture as witnesse of the 3. Councell of Carthage 8. Augustine in his Booke of Christian doctrine, and in the Booke of the Citie of God, where he sayeth not the Iewes, but the Church of God doth hold these *can.* 47. 6. *cap.* 8. *lib.* 36. *c.* 17.

Bookes

Books for Canonicall.

2. proofe mat. 12. 32. The 2. proofe is taiken out of the new Testament where it is written that the sinne cõmitted against the holy Ghost shall not be remitted neither in this world nor yet in the world to come this from of speach were alse vnproper to Christ, yf no sinnes at all were remitted in the world to come as yf a man should say, that the King of France will not remite the offence made against him neither in Frnce nor yet in England, be cause in France he is accustomed to remite offences but not in England, where his power & Iurisdiction extendetc not.

But yf wee will say that the King of France will not remite the offence made against him neither in Parish nor yet in Orleance, then the speech shalbe proper vnto him as that speech shalbe proper vnto Christ when he sayeth that the sinne cõmitted against the holy Ghost shall not be remitted in this world nor yet in the world to come therefore these sines which are remitted in the wther world are not remitted in Heauen, because al men are purged of their sinnes ere they enter in Heauen they are not remitted in Hell fire because in Hell there is no

aprocal. 21. 27.

redem

redemption for their ſinnes.

Therefore theire muſt be on other place where ſinnes are remitted in the other world, which is called Purgatorie.

The 3. proofe is taiken from S. Paul thus writting yf anie mans worke burneth he ſhall ſuffer domage, neuerthelſſe him ſelfe ſhalbe ſaued yet through the fire marke her good reader that this fire is not the fire of tribulatiō in this world which is cōmone to all men both Elect and reprobat (as the Proteſtants will haue for defence of eheir hereſie) becauſe that ſuch as paſſe through this fire (as S. Paul ſayeth) are ſaued, althought they ſuffer paine, domage and torment for their workes in the ſame: but all ſuch as ſpſſe through the tribulation of this world, are not ſaued, becauſe the probate (which is condemned) paſſe through the fire of tribulation in rhis world aſſe well as the Elect, which are ſaued. 3. *proofe* 1. *cor.* 3. 15. *Eccleſ.* 9. 2.

Therefore this fire where of S. Paul ſpeaketh is neither the fire of hell where there is no redemptiot nor yet the fire of tribulation in this world, which is comone to the Elect and Reprobate but the fire of Purgatorie where in the Elect are ſiued which haue nede to be purged

of

of ſome ſinnes after their deth in the world to come.

Eccleſ. 14.

Laſtly the Iudgment of God which tryeth the workes of all men both good and euill can not be vnderſtood by this fire becauſe that in the Iudgmẽt of God ſome are ſaued and ſome condemned; which is not like the tryall of this fire, where all are ſaued & non condemned, although their workes bourne & themſelues ſuffer puniſhment.

mat. 25. 34.

4 Proofe

The Fourth proofe is taken out of S. Mathewe where it is thus written: agree haſtily with thy aduerſarie, during the time thou art in the way with him he perhaps deliuer the not to the Iudge, & the Iudge to the tortoure, and thou be caſt in Priſon: I ſay to the in truth thou ſhalt not get out hence vntill the time thou pay the laſt farthing: this man which Chriſt admoniſheth is the ſinner his conſcience which obiecteth to him the lawe of God, which the ſinner tranſgreſſeth and likewiſe accuſeth him before God, the way is this preſent life, the Iudge is Chriſt, the Sergeant is Satan the Priſon is Purgatorie, the leaſt farthing is the paine due to the ſmalleſt ſinne he hath committed againſt God.

mat. 5. 25.

This

This Priſon can not be vnderſtood hall fire, becauſe in hell fire the laſt farthing can not be payed, for ſo much as the paine due to ſiũne endureth for euer.

Therefore this Preſon wherethe laſt farthing is payed, & the ſinner relieued laſtly out of priſon muſt be Purgatorie, where manie men doe ſuffer the paine due to their ſinnes after death, whẽ they did not ſufficient penitence for their ſinnes, by faſting prayieg, almeſdeeds, & other good worlkes, during the time they did abide in this preſent world. S. Hierome and S. Ambroſe doe vnerſtand this Priſon to be Purgatorie & not Hell fire for ſuch reaſons as are mentioned abeue. *hierome cap. 5. mat. ambroſ. in eap. 12. luc.*

The 5 proofe is tatkene from the Acts of the Apoſtles where it is thus written of Chriſt which God hath raiſed the paines of Hell diſolued. *5. proofe act. 2. 24.*

Marke here how Chriſt be his cõming doune to Hell did diliuer manie from the paines and dolours, which the did ſuffer in the vper pairt of Hell cailed Purgatoie, as S. Auguſtine auerreth, for this ſalution of dollours was not in the Hell where the Deuilles and damned Scules are, becauſe that in ſuch a Hell *epiſt 99. ad cuod. et lib. 12. in Geneſ. cap. 33*

there

there is no redemption nor yet in limbo called Abrahcms boſome, becauſe Lazarus did ſuffer no torment there, nor yet can this paſſage be vnderſtood of Chriſt dollours which were finiſhed vpon the Croſſe, as is euidēt by theſe words: thou ſhalt be with me in Paradyce, therefore it reſteth that this Salution and rèleeſe from dollours in Hell was made in Purgatorie.

6. *proofe cap. 29. 6. cap. 79.*

The 6. proofe is taiken from the Aneient Councells, for in the 3. and 4. Councell of carthage there is expreſly mad mention how the Church man and Priſts ſhould offerre vp oblatiōs to God and praie for the dead, alſo in on Councell Celebrated at Franee ealled cabilonenſe it is thus written as is reported. hiſtri: *cau viſum eſt*, Moreouer it ſeemeth good that in all the ſolēnitees of Maſſes it ſhould be praied to God for the ſpri. ts of the dead in a competent place of the Church.

7. *proofe lib. pro. mortuie agenda. cap. 1*

7 proofe is taiken from the authoritie of the ancient Father eurathers S. Auguſtine writteth thus in *Machabeorm Libris legimuſz*, wee read in the bookcs of the Machabeis a Sacrifice offered for the dead, but all thought it were neuer rede

in

in the old Testament, yet the Authorie of the vniuersall Church is not of litle Importance, which is euidnt in that custome, wharein the Priests prayers which at the Alter are offered vp to God the Cõmendation of the dead hath his place.

S. Chrisosteme sayeth: in si not without good cause ordained by the Apostles, that in the fearefull Misteries, a cõmemoration should be made for the dead, for they know from hence that great prophet and vtilitie doe deriue to them. *homilad popul. auich.*

Marke here that the praying for dead at the Altar of God is not only the the doctrine of the vniuersall Church of God, but also Apostolicall tradition, as S. Chrisosteme auoucheth.

S. Ambrose writting to Faustinus concerning the death of his Sister sayeth: *Itaqn uon tam deploraupam* therefore I estceme that you should not lament her so much as to praie for her, yet to make her sadde with your teares but rather cõmend her Soule to God by offrings and oblations S. Hierome doth affirme that wee should praie for the dead. *in ep. a pamachi deobitu paulta vxorie lrb. lgr. c. 55.*

S. Gregorie writteth also to this puapose the holy oblation is woõt to bring g[illegible]et helpe

helpe to the Soules depairted, that is the holy Sacrifice of Christs Bodie offered at Itar of God for the releefe of the dead

lib. 3. inst cap. 5. sect 10

Caluin confeseth that before a thousand & thrie hundreth yeeres it was the custome that praiers should be made for the dead Infrae) he sayeth that they wer all drawen in errour here good Reader marke how Caluin oppoſeth him selfe with all the rest of our new Goſpellers to the whole Church of God, & declaireth him selfe to be on heretique Impugne the same with obstinate malice.

8. proofe

The 8 proofe is taiken from the condemnation of Aerius heresie, by the Ancient Father for so much as this heretique amongst other heresies did affirme that no praiers, Sacrifice or oblation should be offered to God for the dead.

Iibana caphalios

Epiphanius Ancient Father writteth of him saying Arius did teach manie things againſt the Church, being in Religion aperfect Arrian, but he teacheth more that no oblations should be made for these which were depairted out of this life.

9. proofe xc. 16.

The 9. proofe is taiken from reason by S. Augustine yet groũdet in the Goſpell of S. Luke where it is thus written; & I

say

ſay vnto the make you friends of the Mãmon of Iniquitie, that when you faile, they may receiue you in eternall Tabecrnacls.

marke good Reader to faile that is to die, (as all Dotours vnderſtand) by friends are vnderſtood the Saints, which during this mortall life did recaiue our Almes deeds, which now are in Heauen, by whoſe prayers wee are receiued in Eterndl Tebernacles.

S. Auguſtine by this place prooueth Purgatorie in this faſhion, when he ſayeth that ſome are ſo holy that they goe ſtraightly to Heauen after their death, ſo they are not only ſaue them ſelues, but alſo may helpe others by their praieas againe ſome others are ſo wicked, that nether can they be helped by others nor yet helpe them ſelues, but doe deſcend to Eternall paine.

Laſtly ſome others are in the midſt, which depairt in ſuch faſhion out of this life that they are not giltie of Eternall damnation nor yet are their merits ſnch that they ſhould anone after their depairting goe hence to Eternall ſoy, but are ſuch as are receiued in Eternall Tahernacles by the prayers of the Saints of Heauen.

Heauen.

Marke here good Reader that S. Auguſtind affiumeth thrie kind of men to be in this world, ſome to be ſo holy that after their depairting they goe ſtraighyly to Heauen, as the V. Marie and the Apoſtles others are ſo wicked & vngodly that they goe anon after theit death to Hell Eterntll fire, as Cain. Iudas & ſuch like. others be not altogather good nor altogether wicked, as theſe mentioned aboue, but are in the mideſt therefore they goe after their depairting hence to Purgatorie where they remaine vntill the time they be purged of their ſinnes cõmitted in this worldly life before they enter in the Kingdome of Heauen.

This in the doctrine of the Church, of God holy Cõuncells & Ancient fathers as wee haue ſhewed aboue. therefore ts is beſt to the good Reader to follow the good tract of theſe holy farhers and declyne from the ſtraying wayes of heretiques.

PROOF, OF HOLY IMAGES.

Seated in the Temple of God, and of the honour due to them.

CHAP. XI.

GOD cõmanded the holy Images of Angells to be made of pure Gosd, and likewise to be seated vpon the holy Arke of the Lord, these Images on called Cherubins, because they are the Images of the hiest order of Angells except one. 1. proode exxod 25 18.

The Curtaines of the Tabernacle by the Cõmand of God were all adorned with the Images of Cherubins wrought in brodered worke.

The Arke of the Lord with Golden Images of Cherubens were all sette in the Temple of Salomen, in the which Temple, the Priests and the people did offer vp their praices and Sacrifices to God, where the Arke of the Lord & the Golden Images of holy Angells were sette doune in great honour and reuerence see the 3. Booke of the Kings according to the Catholique transhation, bot according to the Protestants trãslation, it is the first booke of the Kings. 3. Rengs 8. 6. cap. 8. 6

when the people did praie God & aske any thing from his Heauenly Maiestie they praie vpon their kines before the Arke of God, and the Golden Images of Angells called Cherubins seated vpon the Arke for God said vnto them; and there exxod. 25. 22.

there I will declare my Selfe vnto the, & from aboue the mercies ſeate betweene tow Cherubins which are vpõ the Arke of the teſtũimõie I will tell the all things which I will giue the in cõmandement vnto the Children of Iſraell.

It is written: in the Booke of numbers and when Moyſes went vnto the Tabernacle to ſpeake with God, he heard the voice of one ſpeaking vnto him from the mercies ſeate that was vpõ the Arke of the teſtimonie, betweene the tow Cherubins which were the Images of Angells.

num. 7. 89

Marke here when Moyſes did ſpeake with God, that is praie to God, that he did praie vpõ his knees before the Arke and the tow golden Images of Angells from whence god did anſwere, the Proteſtants thinke no ſhame to call that Idolatrie to praie God before the Images of Angells or before the Image of Chriſt which the holy Scripture alloweth.

num. 7. 89.

S. Paul calleth the golden Images of Angells glorious Cherubins, becauſe God was glorified by them, ſeated vpon the Arke in Temple of Salomon, for no thing is which god eõmanded to be dõe by men (Chiefly in matters of religion) but

hab. 9. 5.

but it was for the ſetting foorth of the glorio of God, therefore the ſetting of Goldē Images in the Temple of God, as the Golden Images of Angells were ſeated vpon the Arke of the Lord by the cōmandement of God, all that was done for his gloirie.

Otherwiſe wee muſt ſay that God hath Cōmanded ſome thing to be done in matters of Religion, which is nowiſe for the furtherance, and out ſetting of his owen hōnour and gloirie, which is manifeſtly againſt the holy Scripture & naturall raſon. *Eſay 43 Epheſ. 1.*

It is againſt the holy Scripture, becauſe God ſayeth by the Prophete Eſay, that he hath done all things for the reſpect of him ſelfe and of his owen Gloirie. *Eſay. 43 proverb. 16. 4. apoc. 4. 11. Eſay 8.*

It is againſt naturall reaſon becauſe God worketh all things for on end, and the end of all things can be no other thing but his owen hōnour and gloiaie as ſaid is therefore he cauſed the Golden Images of Angells to mad & ſette vpon the holy Arke of the Lord for reſpect of his owen hōnour and gloirie.

when the Proteſtants ſay in the tranſlation of their Byble thou ſhalt not make to thy ſelfe any grauen Image, in the

Deſe

Deſcriptiõ of the ſecond Cõmondement as they will haue it that is a falſe trauſlation whereby they deceiue the Ignoant People, becauſe they put in the ſpeciall for the generall, that is grauen Image for grauen things for grauen Image is neither in the Hebrewe nor yet in the Greeke, but grauen things in Hebrewe or Idol in the Graeeke.

Differeuce betvvene Idoll and Image.

CHA. XII

Marke this differeuee

FOR ſuch defference is betweene on Image and on Idoll (as the Doctours of the Church teach vs) as there is betweene an heretique and an true paſtour of Church of God for as the true Paſtour affirmeth theſe things to be true, which are true indeede, & the heretique contraaiwſe affirmeth theſe things to be true which indeede are faſſe: Right ſo the Image is a true ſimlitude & repreſentatiõ of that thing which is true indeede, and the Idoll a faſſe ſimilitude and lying repreſentation of that thing which is not true indeede.

orig. in homil. 8. uiexod. theodoryqe 58. in exod. hierom in cap. 13. zatharie.

The Image of Iupiteris called on Idoll, becauſe

becauſe true repreſenteth that man to be god which is not god indeede but the Image of Chriſt, is not on Idoll but a true Image, becuſe it repreſēteth Chriſt to be god, who is god indeede.

Likewiſe the ſonne of god is called in the holy Scripture the Image of his Father bot not the Idoll of his Father, becauſe he is not a falſe lying Image as the Idoll is. *cap. 7. 27. coll. 15. Genoſ. 1. 26. colloſſ. 1. 10.*

The man alſo is not ſaid to be created to the Idoll of god, but to his Image becauſe god hath printed in his Soule the light of reaſen participation of gods Eternall wiſdome, as a king printeth his Imnge in his coyne or money. this is the difference which is betweene the Idoll and the Image, therefore god forebade men to make any Idoll, as the Gentills did to Adore them & Cōmaetd Moyſes to make the golden Images of Angells & ſette them vpon the Arke of the Lord for his hōnour and gloirie as is prooued aboue. *czxod 20. 4. czxod. 25. 18.*

Theſe Images of Angells ſeatted vpon the holy Arke by the cōmandement of god did repreſent vnto men how god was aſſiſted & accompained by his holy Angells euery where in Heauen, as a great

grate king by his Nopilitis & Courteours

Moreouer yf it were breach of gods cõmandement & Idolatrie to make any grauen Images or the likneſſe of any thing in Heauen aboue or in the Earth beneath, as the Proteſtants will haue it to be in the falſe tranſlation of their Byble great blaſphemie and manie abſurdities wold follow there after.

Firſt it is a blaſphemie againſt God, when they make him to breach his owen cõmandẽent &contrarious to hĩ ſelfe to forebide making of Images in one place of the Screpture & ſince cõman d them to be made againe in many other and when he cõmaded the Images of Angells to be made and ſeated vpon the holy Arke, and that the Courtaines of the Tabernacle ſhould be adoruned with the Images of Angells wrought in brodered worke, and a braſen Serpent to be made to cure diſeaſed Perſons.

Exxod. 20 4.

Exxod. 81.52

Num. 21. 9.

Secondly Salomon did make Images of Angells & Lyons oxen to adorne the Temple of God, and yf the making of grauen Images & ſetting of them in the Trmple of God, be Idolatrie, God did aproou that Idoatrie when he didaceept the Temple, & all the works which Salo-

3 Kig. 7. 15. 36.

mon

did bestowe vpon the same as grate-
full vnot him, & did Sancttifie the same, *keg. 9.*
as it is writtē in the 3 boke of the Kings. *c.*

Thridly when the pharisies did aske *mat.*
at Christ yf the tribut should be giuen *22. 17.*
to Cæsar or no, after Christ hade seene *20. 21.*
the Image of Cæsar vpon the Coyne &
money Currant in the Countrey he did
not condeme them as Idolaters far mak-
ing of such Images, but cōmanded them
to giue the hōnour and tribute to Cæsar
which was due to thim.

So yf the making and aprooving of
Images be Idoletrie, Christ did cōmit
Idolatrie that did approoue the Image
of Cæsar printed in his coyne & mony,
cōmanding the Iewes to giue the tribute
and obedience to Cæsare which was due
to Cæsare.

Fourthly when the Protestants make
and peruse the Images of certaine men,
of the Foules of the aire of the Beasts of
the Earth, fishes of the Sea in Tapestrie
brodered worke, coine and monoy cur,
rant in the countrey; and likewise haue
vp in the most honorablls places of their
Chalmits Halls & Cabinets the Image
of certaine heretiques, as Ihon Calum,
Theodore Beze (who for their hynous
crymes

crymes did foreſaike the the Catholique Religion) Huldericus Zuinglius and of others ſuchlike, they condemne them Selues of Idolatrie and breach of Gods cõmandement according to the tranſlation of their owẽ Bvble where it is ſaid in the firſt cõmandement thou ſhalt not make thy Selfe any grauen Image or likeneſſe of any thing which is in Heauen aboue or in the Earth beneath, conſidering that they make the Images & likeneſſe both of men and Beaſts againſt the cõmandement of God, & hõnour theſe former heretiques in their Images as ſhyning Tapers and lights of the world in ſetting them in honorable places to be gazed and looked vpon by all men, and ſo kept their names with hõnur and reuerence in perpetuall memorie,

Theſe are the reaſons wherefore the Proteſtants can not ſay truly (as they tranſlate in their Byble) that making of Images is forebiden in the firſt cõmandemen, but only the making of Idolls, which mortall men were accuſtomed to worſhipe and adore as Gods, vnleſſ they blaſpheme God him ſelfe which cõmanded the Golden Imahes of Angells to be made and ſeated vpon the holy Arke, and likewiſe condemen them ſelues of

manifeſt Idoatrie yf they will ſay that they make Images and likeneſſe both of men and Beaſts, but that they doe nowiſe woſhipe or adore them as Gods.

The Catholiques ſay the like that they make the mage of Chriſt of the B. V. M. & of the Angells & Saints of Heaue, but doe nowiſe worſhipe theſe Images as Gods as yf there were anie diuinte in them or hade power to helpe vs, but for other reſpects as ſhalbe declaired hereafter.

Of the profite and cõmoditie which true Chriſtians reape from the Godly vſe of holy Images

CHAP. XIII.

THIS is a generall rulle which all men ſetled in their naturall witts ſee by experience, that a man is more mooued by ſenſible things then by Spirituall and likewiſe more be ſeing then by hearing as you may know by this example which enſueth.

When a certaine Merchant hade made ſhipewracke of all his riches, and ſo did fall in pouertie, to mooue all men, which did ſee him, to pitie his eſtate, he did not õly declaire to their eares the forme how he did looſe his riches by ſhipew-

ſhipewarcka bute alſo to mooue them to greatur compaſſiō he did ſhewe vnot the Eyes of all men which did behold him in a painted Table the pitifull māer how his ſhipe was toſſed toe and froe in a ſtormie tempeſt where laſtly ſhe did periſh ſtricking her ſelfe againſt hid ſecreete Rocks and ſhetfs ſands latent in the ſea.

The Queene of Saba was mueh mooued by the great renome of Salomon but much more when ſhe did ſee the things ſhe heard before.

3. Reg. 10. likewiſe althought that the preaching of the gloirie of heauen paines of haſl and other miſteriee of the Chriſtian Religion doe much mooue a man to beleeue, neuertheleſſe the delightfull ſight of the Ioy of Heauen or feareful ſight of of the painee of hall in a viſion either by nighr or by dav, doe much mooue men to belteue & chinge their liues frō euill to good, then the only bare word Preached vnto them as Ihon Climachus in the collation of the ancient heremits and veuerable Bede in his hiſtene of England ſhewe the conuer ſion of ſome great ſinners by the fearefull viſions of the paines of hall. euen ſo albeit that the Preaching of the Paſſion of Chriſt doth

mooue manie men to compunction of their ſinnes and deuotion to Chriſt neuierththeleſſe yf any man ſhould behold in the Image of the ſonne of God, how he was borne in a Cõmone ſtable lying in a Cribe betweene an oxe and on Aſſe, how he was perſceuted by King Herod and the Iewes betrayed by Iudas, Scourgd at on Pillare Crowned with thorns Nailled foote and hands vpon a Croſſe for to ſaue our Soules from Eteruall damnatiõ, who is he ſo heard harted which wold not be mooued to cõpaſſion, deuotiõ & to the loue of Chriſt who did ſufer all theſe torments for his cauſe, & likewiſe wold not reioyce to behold in his Image his reſurrection and victorie for vs againſt death, Sathan and all infernall Spirits, & his Aſcentiõ to Heeuen where he hath prepared on euerlaſting Kingdome for all true Chriſtians which ſerue him truly Ihon Foxe the Engliſh Cronicour in his Acte and monuments of his faſſe Martires is content to write the hiſtorie of his Martires yet in manie places lyingly to the Reader, but alſo declaireth the circũſtanæs of their diath by their Images painted in their Boxes to mooue the Reader to greater compaſſion and deuotion towards his falſe

Martiaes by Images then by writte.

Althought they ſee and know by experieuce that men are more mooued in their affection by that hiſtorie which is painted by Images thin by the hiſtorie ſette out alone in ſingle writte yet they will nowiſe graunt that the death and Paſſion of our Lord Ieſus, his Apoſtles and holy Martires be ſette foorth to the comone people in Imagerie and painted hiſtories to mooue the people to deuotion as they ſette out their deaih & Paſſion of their faſſe Martires in Imagerie to the people to mooue their affection to follow their faſſe Martires in forme of life and Religion enen vnto the death.

when Catholiques ſette out the life & death of Chriſt by Imagerie to mooue the people to deuotion, it is accounted by them Idolatrie, but it is not Idolaerie to ſette the life and death of their faſſe Martires by Imagerie to mooue the people to followe them in life & Religion to the death.

The indifferent Reader may ſee their partialtie in this behalfe to graunt that thing to their faſſe Martires which they will not grant to Chriſt and his Apoſtles it is all alike whether the Image ſette out to mooue the people to deution, be

grauen, melten, or painted prouyding it be a true ſimilitude of the thing which it repreſenteth.

Seconely you may ſee at one ſight all the circumſtances of on hiſtorie more eaſily in on Image then in ſingle write.

As in the Paſſion of Chriſt you may ſee by Imagerie at one looke of your eye how Chriſt was nailled hand and foote vpon the Croſſe crowned with Thormes, the title of his death aboue his head the Pretious Blood of his Bodie guſhing out at his wounds the Iewes Ieſting at him hanging on the Croſſe, the Souldiours giuing him bittergall to drinke in the mideſt of his torments, his bleſſed Mother lamenting his ſhamfull deatd and cruell dealling which his Enemies did vſe againſt him at the foote of the Croſſe, which thing you can not behold in write but with proceſſe of time.

Thridly all vnlettered men and weemen which can Read all theſe things concerning the paſſiō of Chriſt, in Imagerie, with manie other Miſteries of Relgion, as hi natiuitie, circuimciſion, ador atiō by the thrie Kiugs his Baptiſme in the floode of Iordine, his Inſtitution of the holy Sacrament, ſitting at the Table, his reſurrection & Aſcention vnto Heauen

all theſe thinh with menie other miſteies of Religion are ſette out to the people to moouc them to duiotion therefore Imagerie is called by S. Grcgorie. the Booke where in lay men and vnlearned people Read the Miſteries of Saluation. Fouthly becauſe Chriſt and his Apoſtles are the light of the world in good life & true docrine of Soluatiõ, yet in different degrees their Images doe repreſent theſe things to the people, to end the cõmone people ſhould followe them in frome of life and Religion vnto the death, for Chriſt ſayeth that the cãalle is not liglat to be hid vnder a huſhell, but to be ſette vpon the candle ſtick to the end all ſuch as are within the houſe may ſee the light of the ſame.

Fyſtly the Miſteries of Religion ore more eaſily kepet in memorie by Imagerie then by write, cheefly amongs the cõmone people, and theſe which can not read, becauſe the ſimiliaued of the Image is more eaſily printed and kept in the Imagination & memorie then in manie wards redde in a Booke, when men and weemen in their youth haue not learned theſe things which belong to their ſalution they ſhall haue heard learneing of them in their oldr age chiefly when they

haue not the arte to read, which things they may easily learne in a painted historie of Imagerie.

Sixtly when any man did enter in olde times in a Catholique Temple, he could direct his eye to no pairte of the Temple but there he shauld find the Image of som holy Saint in Heauen, whose meeknesse and holynesse of life considered in the Image incontinẽtly did mooue the affection of the the beholder to pietie & deuotion, vnlesse much hardnesse of heart and licnessuse life should be a stay to the same. but when a man entreth in a Protestant Temple there he shall see nothing but the bare walls of a desolate Church which haue no vertue at all to stirre the affection of the beholder vp to Heauen but rether to cause these which haue seene the Godly forme of Catholique Temples to lament the meiserie, which are detained in such blindoesse of errour and destitute of that Godly deuotiõ, wich is to be found in Catholique Churches by the representation of the Saints holy lifes in their Sacred Images. and when the Potestants say, that the Catholiques did worshipe and adore these Images and craue helpe from them it is a manifest vn truth and malitius

detraction of theirs, which when they laike reasons to defend their cause, then they shewe the despighe they carie against the Catholique Religion with out any reason at all for so saying they make Catholiques more sensles then a Beast fore yf you sette a doge be fore a painted haire he will know the same by a quicke liuing hare & much more a man induid with reason will make distintion betweene a dead Image standing in the Temple of Christianes, and a blessed Saint in Heauen, liuing in the goirie of God, represented by the same.

OF the hõnour due to holy Images

CAP. XIIII

THE Sacred Images should be hõnonred for respect chiefely of these holy things whioh they represent, it is proued be manie reasons.

The first reason is taiken from the authoritie of God which caused the Golden Images of Angells to be seated vp the holy Arke, from whence God did Speake to Moyses coneerning the matters of Religion and Gouernmend of the people.

reason

As that man is hõnorued

which is ſette in moſt honorable place of Table at Banquete or Brydell (as Chriſt ſayeth) ſo the Golde Images of Angells were honoured and reuerenced by men, when by the cõmandẽent of God they were ſeated in the moſt honorable place of the world that is vpon the holy Arke where God him ſelfe did ſpeake to Moyes coneerring the people. 2. reaſon

The ſecõd reaſon is that the holy Arke and the Golden Images of Angells were ſette in the holy Temple of Salomon dedicated to God, which Temple God him ſelfe did Sanctifie and accept as gratfull vnto him, what greater hõnouer could be giuen to the theſe holy Images of Angells, then to ſette them in the Temhlee of God, which was the moſt holy and honorable place of the world dedicated to God him ſelfe & his holy ſeruice. 3. Rege.

This is the cauſe wherefore the Catholique Church doth ſette the holy Images of Chriſt of the Mother of God & Saints in heauen in the Temples of Chriſtians to the end they may hõnoured and reuerẽced there, Becauſe God did approoue the like before in the Images of Angells as is mentioned aboue.

Yf the Images of angells were ſette in an honorable and holy place by the cõm-

n dement of God and in the ſanctifed Temple of God by the the direction of Salomon, which was aprooued by much more ſbould the Images of the Sonne of God and of his bleſſed Mother be ſeated in the Temple of God, becauſe they are more worthie then the Images of Angeels, for Chriſt is the King of Angels & thye his humble ſeruants.

Thirdly S. Auguſtine ſayeth that all Sacred ſignes ſhould be hõnoured but the holy Images are Sacred ſignes. ther efore all holy Images ſhold be hõnoured

That all Sacred ſignes ſhould be hõnoured it is euident in the Sacraments which wee hõnour and reuenrece, becauſe they are Sacred ſignes of grace which they Impairt to the worthie reeiuer.

wee hõnour and reuernce the holy Byble more then any other booke that is, becauſe the Sacred letters & Charters of the ſame doe ſignifie and containe the holy miſteries of our Religion.

wee honour & reuerence likewiſe all Sacred Images becauſe they are Sacred ſignes which ſignifie and repreſent vnto vs holy things, that is the ſonne of God the mother of God the holy Angells & Saints of Heauien, the Incarnation paſſion, reſurrectiõ & Aſcention of Chriſt

into Heauen with manie other Misteries of Religion.

So wee can no more deny the honour due to Sacred Images, thē wee can deny the honnour due to the Sacramente except the holy Eucharist, which cōtainet Christ him selfe whome wee adore in the Sacrament.

But this is the difference that is betweene the Sacraments & Images, that thee Sacraments signifie the grace and cause of the same in the mans Saule Efficiently in the Instrumentall cause of God but the Images by the holy representation of Christ of the Virgine Marie of the holy Angells and Saints of heauen doe only stirre vp a deuotion in our affection to Imitate their holy liues and conuersation. exod. 25. 22. num. 7. 89.

HOVV Godly Christians should praie to Christ to the Virgine Marie Angells and Sainte of Heauen vpon their knees before their holy Images.

CHAP. XV.

THE first proofe is taiken from Moyses and Aron, which praying God before the holy Arke out of the which God did speake to them, they did 3. Reg. 8. 65

Images of Angells, which were ſeated vpon the Arke, which was the moſt holy place of the world, for the preſence of God did ſpeake out of the Arke to Moyſes all things concerning the Gouernment of holy people.

Ibiden 9. 8.

The ſecond proofe is taiken from the example of Salomon which placed the Arke of the Teſtament with the Golden Images of Angells in the Temple where the people did praie God, therefore yf the Images of Angells were ſeatted in the Temple of God, where the people did praie God vpon their knees by the wiſdome of Salomon, which was aproued by God, much more ſhould wee ſette the Image of the Sonne of God and of hes bleſſed Morher the glorioue Virgine Marie in the Temply of God where all good Chriſtians doe praie God vpon their knees, becauſe theſe Sacred Images of Chriſt & his bleſſed Mother repreſent to vs more holy things then the Images of Angells which were ſeated in the Temple of God, where the people did praie God.

Beſſarm. lib. 2. de reliquis et Imag an ct. 12. cap.

This was likewiſe the practiſe of the primitiae Church in all times as you may ſee by the teſtimonie of holy Councells and ancient Fathers (as you may ſee here

after) to ſette the holy Images of the Sonne of God of his bleſſed Mother of the holy Angelle and ſaints of heaun in the Temples of Chriſtians, when all good Chriſtians did praie God vpon their knees, for the honour which is done to the Images finiſheth not in the Images but goeth horeward to the Sonn of God his bleſſed Mother and to the Angells and ſaints of heauen which are repreſeted vnto vs by their Sacred Images ſeated in the Temple of God to ſtirre vp our hearts to deuotion in beholding them.

HOVV it vvas the practiſe of the primitiue Church to place holy Images in the Temples of Chriſtians.

CHAP. XVI

VVE haue prooued aboue how the holy Images of Angells were ſeated vpō the holy Arke by the cōmandement of God and likeweſe placed in Temple of Salomone, where the, people did offere vp Sacrifires to God with their daylie praies, now it reſteth to prooue how it was the practiſe of the primitiue Church to place the holy Images of Chriſt & Saints of Heauen in the Temples of Ch-

exod. 25. 3. keg. 35. 2. paral. 7.

ristianes, against that Impudent Lye of Caluin which thinketh on shame to say that there were no Images seated in the Temples of Christians in the first, 500. yeeres after Christ, as he writteth in the first booke of his Institutions.

lib in cap. 11.

Tertulian writteth that Christ was printed vpon the Chalces of the Church in form of a pastour bearing home the erring sheepe vpon his shoulders to the sheepefolde again these holy Chalices were seated vpon the holy Alters dunring the diuine seruice and after the seruice kept in holy and Sacred places so the Churieh.

lib depudicitia ante medium.

The woman cured of her bloodie fluxe by the touching of the heme of Chrsts garment in a perpetuall meorie of this benifite did sette vp an Image made of brasse vpon a square stone, and so soone as a certen herle springing vp in that place did touch the heme of the brasen Image of Christ, receiued such vertue from the same that it cured all kind of diseases by a Miraculous fashion as Eusebius a famous historien reporeth Theophilactus writteh the like in the 9. Chap. of S. Mathewe.

mat. 9. 20.

lib. 7. hist cap 14.

This Image did stand from the time of Christ vnto the dayes of Iulian the

Apostata Emperour, in the place where the said woman hade placed the same in honour of Christ, but this Iulian the Apostata considering the Miracles wrought by the herbe; which did touch the heme of the brasen Image, & the honour and praise giuen to Christ by Christian people for this benifite, he did throwe doune the Image of Christ, and sette vp his owen in stedde therof but so soone as this was done the fire come doune Imediatly from Heauen, which did throwe doune to the Earth the Image of this Apostata, and did strick the head of the same from the Bodie, as was done to the Idoll Dagon in time before. this is truly reported by Sosomenusa famoas historien of the Ecclesiasticall historie. he addeth more, that the Christians as that time did gather vp diligently the ~~r~~pues & peeces of Christs Image broken by the Infidells, and placed them in the Temple of Christians where they did remaine vnto his time which he did see him selfe as he writteth in the former place.

1. Reg 5.
lib. 5.
cap. 20

You may see here good Reader how Chtist did not only approoue the hõnour done to him selfe by his Image; with manie Miracles wrought by the herbe

which did touch the ſame, but alſo the reliques of this Image were diligentley gathered by Chriſtians and honorablie placed in the Temple of God, Againſt the Impudent Lye of Caluin and his complices.

mat. 9. ſect. 9. William Fulke in his anotatiõns againſt Rhemes, accuſeth theſe Criſtiãs of Supperſtition, who did place the Reliques or token Peeces of Chriſts Imags in the Temple of Chriſtinas more then 1200 yeeres agoe.

Ihon 5. ſect. 5. The ſame Fulke accounteth no thing of the curſe of the 2. councell of Nice, thũdred out Againſt the breakers of Images this councell is the the 7. Generall councell celebreted againſt the breakers and Enemies of Images 800. yeeaes agoe.

lib. 3. et. 4. de vita conſtant. Euſebius writteth that many Images made of Siluer and Gold were ſeated in the Temples built be Conſtantine in paleſtina.

act. 6. The 7 generall Councell relatteth that Conſtantine the great placed in the Chhrch of lateran the Images of Chriſt, of 12 Apoſtles of 4 Angells all made of fine Siluer.

in orat de S. barla. S. Baſile writteth that the Imago of S. Barlaam was ſeated in the Temple of

Christians S Gregorius Nisenus wrteth that the Martires with their heroical Acts were painted in the Churches. *in oran-d theodre.*

Euodius writtetd that the Image of S. Stephan with his relquee was placed in the Church of God. *lib. 2. de Mirren. S. steplan*

Prudentius writteth that the Image of Cassianus was seated in the Church of God, as he writteth in the hymē made honour of S. Cassian, writteth the like of S. hyppolitus. *lib. 4. cap. 2.*

Nycephorus writteth that Pulcheria Augusta placed the Image of the V. Marie in the Temple of Constantinple, which she caused to be built vpon her owen expenses.

Valentnus the younger at the desire of pope Sixtus did place the Image of our Lord made of fine Gold and adorned with pretious Stones in the Church the 12. Apostles. *aanstosius in vitp sixti.*

S. Augustine writteth that Christ in his tim was comonly paintid betweene S. Peter and S. Paul. *lib. deco-*

S. Gregorie writteth that the Images of the Saints were painted in Ancient times in most honorable places, and likewise ealled them the bookes of thise which were Ignorant of all Letters, hee speaketh of these which did floriſh *senſu euongel. cupio lib. 9. ep. ſt 9.*

before him in the first 500. Yeeres, for him selfe was a litle after.

in lib. pn Imagg Adrian the first writteh in his booke for defense of holy Images that seauen Popes Bishops of Rome, Silueſter Damasus, Cecstimus, Sixtue Leo the Great Ihon and Pelagiu did all Adorne the Temples of Christians with holy Imags

All these Bishops did flooriſh within the first 500, yeeres afteer Christ. you may see now how Impudent a Lyare Caluin is, to say that there were no Image in the first. 500. yeeres after Christ.

you haue lastly the 7. generall Councell which is the second of Nice, wherein all Enemies and breakers of holy Images are accurſed this Concell were holden 800. yeeres agoe when Caluin bringeth the Authoritie of Epiphanius for defnse of his hereſie aginſt holy Images, it is a plaie corruption of heretques added to his Epistly written to Ihon of hieruſalē Cardinall Bellarmine lib de 2. Imagin. cap 9. where he plentifully answereth to all Caluins obiections

epist ad ioannē hieroſolitan

OF the antiquitie of holy Images.

CHAP. XVII

THER Images were made to the ſimiuitude of our Lord Ieſus

Christ in his owen time.

The first is when Christ did apply to his owen face a certen Cloth wherein he did figure and print his owen Image & since did send the same to King Agabarus at the Kings desyre Euagrius lib. 4 cap. 26. Metaphrastes in vita Constantinie Magin S. Damascenus lib. 1 *de Imaginib. relate* all this histtorie to be true.

The second Image made in the time of our Lord Iesus, was made by the woman cured of her bloodie disease (as it is written in the 9. of S. Mathow for a perpetuall memorie of that benifite receiued from Christ and his Apostles did see them selues as witnesse Eusebius, he reporteth likewise that he did see it him selfe Moreouer Sosomenus lib 5. cap. 20. Damascenus lib. 1. de Imaginib. Theophilactus in cap 9. Math make all mention of this Image made by this woman cured of her bloodie fluxe. *which image lib. 7. hist. cap. 14.*

The 3. Image of Christ, was made by Nicodemus, which Image the Iewes did Crucifie in despight of Christ, manie Miracles were wrought by the same, as S. Athanasius relateth in an booke intituled *de passione Imagipis Christie Dominicap* 4. this histtorie is cited in the 7. generall

Besides the Images of our Lord S. Lucke the Euangelist as an excellent Painter did paintetd the Image of our Blessed Lady as witnesseth Theodoretus Lector which did floorish a thousand Yeeres agoe Neephorus lib. 14. hist. cap 2. Simeom Metaphrostes in vita S. Luca

lib 1. collestan

Tettulian who leued about tow hundreth Yeeres after Christ wrtteth that our Lord was painted vpon the Chalices of the Church in form of a Pastor carring home the erring sheepe vpon his shoulders to the Shepefoulde againe Eusebius writteth that the Images of the Apostles were euery where Painted, and that he did see him selfe manie ancient Images in that fashion.

lib. de pudicitia

lib. 7. cap. 14

S. Ambrose writteth that he did know S. Paul which did apeare to him by his Image, which he hade beside him selfe in *Epistad Inuent. sauctorum Gerneses prothasi quæ apud Surium exstate.*

in aunt in s. miletium

S. Chrisostemc writteth that the Image of Maletiue was so in honour that it was ouery where painted in Kings in cups in walls of Chalmers.

lib 1. de consensi enangeh cap. 10.

S. Augustine writteth that the Image of Christ was euery where painted beweene S. Peter and S. Paul.

wee haue written these few examp

tradition, there fore it ſhould not be forebidden Baſilius in Iulianum, Adrianus Pape Citat Illum in orat. *ad Imperatores Citaue quoqz* 1. 7. *ſynado. act.* 2. *in pſal.* 118.

S. Ambroſe ſayeth: he that Crowneth the Image of the Emperour honoureth him woſe Image he Crowneah' and like wiſe he that deſpieth the Emperours Image he appeareth to doe Iniurie to the Emperour, *in fualiturgia*

S. Chriſoſteme ſayeth: the Prieſt Inelineth his head to the Image of Chriſt.

S. Auguſtine writteth: that Sacred ſignes ſhould be reuerenced and honoured as the holy Sacraments, holy Scriptures and holy Images. becauſe the reuerence done io them goeth foreward to the firſt paterne which is ſignified by them he giueth exumples of the Iewes which did ſerue God vnder mãie ſignis and figures which they did not vnderſtand, but obſcurely, yet the ſeruice done to God vnder theſe ſignes & figures was aeceptrble vnto God, as it is manifeſt in the Sacrifices of the holy patriaachs Circumciſion of their Childrend and honouring of the Braſẽ Serpent erected in the wilderneſſe by the Cõmandemẽt of God; for to cure all ſuch as ſhould be hold the ſame with honour and reuerẽce *lib de doctrina chriſtiana cap.* 4. *Geneſ.* 8 21. *Geneſ.* 14. 18. *Geneſ* 21 9. *Geneſ* 22. *Numer.* 9.

S. Augustine likewise puttech expresly the brasen serpent amongst these holy signes which should be reuenced with religious honour. because it was the figure of Christ S. Augustine aproouetg holy Images which mooue mē to pietie & deuotion & disprooueth Impudicke and Lasciuious Images, which mooue men to Impudicitie and sinēfnll Lust of the Flesh.

S. Gregorie writteth: that the holy Crosse, and Image of the B. V. Marie are worthie of honour and reuerence & againe he Affimeth that wee should kneele before the holy Images not esteeming any diuinitie be in them, but only to honour them as Sacred signes, represening vnto vs holy and dtuine things worthie of honour and reuerence.

S. Ambrose writteth that S. Helena did very wisely that seated the Crosse of Christ vpon the heads of kings, to the end the Crosse of Christ should be worshiped on the head of Kiugs.

S. Ambrose agine sayeth when wee worshipe in Christ the Image of God & the Crosse, wee deuide not him in so doing.

S. hierome writteth: that Paul did Ly [illegible] before the Crosse and did

adore Christ as yf he [illegible] eng on the sam.

VVhen the Gentiles reprotched the Christians, that they did worshipe a peece Trie, which was not worthie of honour S. Athanasius anwered and said that they worshiped not the Trie, but the similiiud and Image of the Crosse, where vpon Christ did redeeme the world, for wee worshipe the Images both of his Bodie aud of the Crosse, be cause they were both Instruments of our Redemption, but the one much more then the other see S. Athanasius.

S. Ihon Damascen writeth that the honour giuen to the Crosse of Chtist & holy Images is Apostolieat tradition Lib. 4 Cap. 7. de finde.

Yf the Protestants them selues honour the Councell Table, for reason of the Lords that siitte at the same. and the Kings Chaire of Regall Estate in his absence with cap in had kneeling before the same, and likewise kisse reuerently [illegible] letter or any other thing whinh [illegible] present to the Prince, and discouer [illegible] when they heare his (M.) [illegible] [illegible]ed by his Lyon harrat [illegible]

when wee heare ... ſame and to kneele reuerently before his Image, which re-preſenteth vnto vs his death and paſſion vpon the Croſſe, which is the priee of our redemptour to honour the Image of that holy Lady, which bore to vs the Redemptour of the world, and to honour the holy Images of the Prophets and Apoſtles Paſtours and Doctours of the Church of God, which did Preach to the floers of Chriſts Sheepefolde, the Doctrine of Life and Saluation, much reaſon (ſay I) haue wee to honour theſe Sacred ſignes that reprerent vnto vs, & put vs in memorie of all theſe holy Images, former Miſteris which beloing to our Saluation then the Proteſtants haue to honour leteers, and kneele reueretly before Tables Chaires and others ſuch like vnſacred things, for the honour and reuerenee of mortall men which often times are heretiques & very great ſinèrs ... which Imperfections and tites of diſhonouur can nowiae agree to the holy Saints of Heauen, where ſinne Imperfection & diſhonour haue no place at all

FINIs.

A Very good Book

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